THE PACIFIC

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Pac Theo Sem
Reading Room

THE TASK

The deed that I would do
  Involves no valor of the sword,
That in one moment mad of rue
  Should earn for me some rich reward,
And cause posterity to rear,
  Where an admiring world might see,
To pierce the upper heavens clear,
  A bronze or marble shaft to me;
But in some corner of some squalid way
  Where misery shall lurk, to fight
To bring the sunshine of a joyous day
  To dawn on souls oppressed by night;
  To put unhappiness to flight;
    And start
      Some hopeless heart
Upon the road to hope; or where distress
Hath dwelt, by acts of tenderness
And words of courage, helpfulness, and cheer,
Drive out some mortal's fear,
  And set him on his way to light.

—John Kendrick Bangs.

THE PACIFIC

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2716 Hillegass Ave., Berkeley

CHRONICLE AND COMMENT.

French newspapers declare that crime at the present time in France is due largely to flabby judges and soft-hearted juries who are afraid to enforce the law or averse to its enforcement.

The Johns Hopkins University News-Letter has completed a tabulation of the amounts of money made by Hopkins' undergraduate students during the scholastic year. About one-third of the students work, and their earnings for the eight months totals $7,000. Every variety of occupation is represented, newspaper work, chemical experimentation, and teaching being the favorites. The largest individual amount is $800, made from newspaper work and magazine contributions. One student averages $50 a month from short stories and verse.

Three million people in Northern Europe, it has been estimated, are now earning their livelihood by agriculture in a climate and under conditions very similar to those prevailing in the Tanana valley, Alaska. It was one of the missions of the Alaska-Yukon-Pacific Exposition in Seattle in 1909 to remind the world that instead of being all snow and ice, with gold for the prospector and scenic wonders for the tourist, the Northern territory held thousands of acres of fine farming land from which comfortable livings might be made. The Government experiment station at Fairbanks is carrying on this work of enlightenment and doing a great service for the Alaska farmer in helping him to decide what he can grow with profit and what he should leave to other climates and conditions. Cabbage, cauliflower, potatoes, turnips, radishes, onions, celery, cucumbers and mushrooms have all been raised with an encouraging degree of success and market conditions are such that there is a danger of the supply overbalancing the demand. The possibility of maturing early varieties of oats, barley and fall grains has also been proved beyond further questioning.

Mr. Izawa, ex-vice-minister of education, is the originator of a plan to provide Japan with an entirely new religion. The new religious body, according to the Japanese Advertiser, is to be called "The State Religious Community of Japan," and Mr. Izawa explains his proposal as follows: The Japanese Empire having been governed by one imperial family since the very beginning, the emperor possesses divine right. Such a polity can hardly be found in any other country. In China it has happened that the emperor abdicates his throne to be succeeded by one of his former subjects. Then, too, when the German emperor spoke of his divine right, he was strongly criticised. But in Japan the emperor is the descendant of Amenoninakanu-chi-no-Kami, the creator of the world. Hence the imperial family being a divine race is entirely different from the race of Japanese. This Amenominakanuchi-no-Kami is the only creator of the world and he has existed since the beginning and still exists. He is called emperor of Heaven in China, Buddha in India, and God in Western countries. My plan is to gather a religious community around our emperor for the purpose of cultivating among its members loyalty toward the emperor and of elevating their moral ideas. As to the citizens of other countries, they are all living under the gracious protection of the Creator of the world, so that they can become members of this religious community if they become subjects of the Japanese emperor.

The president of the Kansas Agricultural College says that a large number of churches will be abandoned soon in Kansas. In "the early settlement of the State every little village and town struggled to keep up two or there church organizations and maintain as many church buildings. Beginning with this year, a dozen small towns have turned to the unionization of these churches. This sentiment was cemented among the membership of all churches through union revival services, in which the local ministers and choirs joined. In every one of these towns the people are pleased with the new plan, and one preacher is ministering to all the church members who formerly separated into two or three little denominational flocks. This growing movement will see in another year 1,000 abandoned churches in Kansas. As many preachers will be put out of business, but the churchgoers say it will be simply a question of the survival of the fittest among the preachers. "One educated minister to every 600 to 1,000 souls is all we can afford and we work him to death and starve his family," Dr. Waters said. "Is it any wonder that the attendance in the theological seminaries is continually falling off in number and in quality, while in the schools of occupations the attendance has doubled on an average of occQupations the attendance has doubled on an average of once every ten years? And yet, who dares to say that having our young men and young women carefully instructed in the basic principles of moral uprightness, individual and social, is of less importance than is instruction in the things that will serve to keep them out of the almshouses" What will become of the abandoned country churches in Kansas is a question that is being discussed. Already they are mentioned as suitable for stockbarns, and farmers and stockmen are considering their purchase as soon as the struggling congregations decide to give them up. It is said that the automobile has had not a little to do with the abandoning of country churches. The farmer can now convey his family to church ten miles away with more comfort and ease than he formerly could hitch up a team and drive three miles to a country church. Generally, Kansas farmers and their families are attending church in the towns and cities where pipe organs, pianos, and orchestras add to the interest of the services.

EDUCATION FOR CHARACTER.

D. F. Fox.

Steel is pig iron, plus spigot and fire;
Marble is limestone, plus heat and pressure;
Porcelain is clay, plus brains, plus the oven;
Diamonds are carbons, plus Nature's fierce crucible.
Character is Nature plus nurture;
It is gold undug, seed undeveloped, talent that is latent.
It is what we are, but what are we?

The elements of Life are few and simple.

There are seven notes in the musical scale, seven colors in the rainbow, twenty-six letters in the alphabet, sixty-five primal elements in Nature. Human countenances are essentially the same though endless in variety. All men have in common certain fundamental elements of body and mind, such as racial endowment, temperament, physical force, special aptitudes, peculiar gifts, memory, perception, reason and imagination.

So, all men begin life with a certain dower of devoutness and reverence. To the child, God and prayer and Heaven are natural conceptions. With some this religious faculty is weak, but so is the faculty of reason and imagination. Some have more of one, some have more of another, while each person has them all, and the religious faculty is just as real as any of the others.

Given these materials upon which to work, the question now arises, how can the boys and girls of our homes, schools, churches, be brought under the sway and rule of moral principle and religious affection, so that the outcome will be noble, Christian manhood and womanhood?

I name three things that can be done.

1. We can teach. By this I do not mean simply information. I mean that, of course, but far more than that. By teaching I mean training. The old cistern idea of education, which looked upon the mind of a child as a vacuum to be filled with names and dates, no longer obtains.

We now know that the faculties of the mind are to be trained. The possession of a kit of tools does not make a man a jeweller. He must know the watch and he must know how to work with his tools. Education means training, it means knowing how.

I know a man who owns three horses and has one boy. He engages and pays two men to train his horses and sends his boy to a school where one teacher looks after forty pupils. Two men caring for three horses, one teacher caring for forty pupils. That man knows all about the fine points of a horse. He knows and confers with the men whom he is paying to take care of his horses. He looks after them himself, but that same man is not even acquainted with the teacher of his boy. He knows his horses are being trained. He thinks his boy is being educated.

Are we to infer, then, that he thinks more of his horses than he does of his boy? Certainly not. He has been led to believe that the horses need particular attention and training. He has also allowed himself to think that his son has it in him and will somehow come through.

Surely the time has come when, if we are to produce character, we must do as much to train our boys as that man is doing to train his horses.

II. We can hold up an ideal. We used to hear much of the good little Sunday-school boy, rather anaemic, angelic, who wanted to be an angel; hence the proverb, "The good die young."

Whatever the ideals of other days may have been, the ideal for our day is "do something for the Cause."

That young fellow on the Pennsylvania University crew, who broke training by attending a banquet and fainted in the last lap, and so lost the race to his University, was justly condemned. We are members one to another, and when any one of us breaks training, we weaken the team and endanger the cause. And after all, it is not the spectacular star playing, but consistent team work that brings back the pennant. Beware of the young fellow who won't play if he is not given a star part, who is not willing to lose himself only so that the team may win.

In a larger sense than mere athletics, we are out to win a pennant for the school, the college, the Church, the home, the community, the world. We must get into the game. We must play it on the square, and if we do, the sense of comradeship will develop loyalty, patriotism, courage; it will make the achievement of character a big thing, something worth striving for.

III. We must supply a dynamic. Twenty years ago two young fellows were taking a special course in a Los Angeles business college. Recently a gentleman who knew them both, met one of them on the curb, the picture of despair and the embodiment of degradation. That same evening he saw in the paper an item to the effect that the other had just come from an interview with the President of the United States, specially commissioned by the President to carry out a great trust. "Both," said my friend, in relating this incident, "were equally gifted." What the one lacked was strength, for a man may have many virtues, may be brilliant, but if he lacks strength, what avails it all?

In the hour of need we look to the man who stands strong amidst opposition, contempt, temptation. So also the woman whose companionship we prize, is not merely the brilliant, gifted talker of the drawing-room, but rather the woman of fidelity, who is true, gracious, strong. The glory of character in man is strength.

The glory of character in woman is truth, but truth is just the other side of strength, and strength comes only from a great experience, and in the highest degree, only from an experience of God. In the deepest sense, therefore, character is not an achievement, but an experience, an experience of the ruling sense of God's presence.

This is why many people, even without culture, or wealth or learning, are people of noble character. This it is to which Burns refers when speaking of the fine integrity, the true nobility of character that obtained in the little home of the Cotter. He says:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.
Princes and Lords are but the breath of Kings;
An honest man is the noblest work of God."

And because of this he concludes with the prayer:

"O May Heaven their simple lives protect
From Luxury's contagion weak and vile.
Then, however coronets be rent
A virtuous populace may rise the while
And stand, a wall of fire around their much loved Isle."

John G. Paton tells of how, on leaving his home, his father accompanied him for some miles. At length came the parting. His father tried to frame words of a suitable farewell, but emotion choked his utterance and he could

say little more than "Good bye, John, God bless you." "And I, too," says Paton, "could say little more. I wrung my hands and hurried on." After he had gone on a little, however, curiosity and love made him turn around to get a glimpse of his beloved father. He was still standing with head uncovered, where he had left him. "He was praying," says Paton. ,'I knew he was praying for me." "That sight," he adds, "never left me. In times of temptation, in hours of trial, that picture, set in the golden frame of Memory, was my constant inspiration and defense."

In some such way as this, if we train, hold up an ideal and link ourselves to the Highest the memory of these experiences will be a bright visitant, and in times of need will come with a re-inforcement of faith and courage to fashion a charcter strong and true.

Pasadena, Cal.

THE FIRST CONGREGATIONAL MINISTER SENT WEST OF THE ROCKY MOUNTAINS BY THE HOME MISSIONARY SOCIETY.

.... **George H. Himes.**

The Rev. George Atkinson was the first minister sent west of the Rocky Mountains by the Congregational Home Missionary Society. He reached Oregon City on the 23d of June, 1848. My personal acquaintance with Dr. Atkinson began in 1865, and I knew him intimately the remainder of his life.

In addition to his equipment for missionary work, Dr. Atkinson came prepared to aid substantially in promoting the cause of education, by bringing with him about two thousand dollars' worth of well-selected school books—the first shipment of books of that class to any part of the Pacific coast. This effort was not commercial in its character, as many of the books were given away, and when sold only the net cost was charged. The first territorial governor of Oregon, General Joseph Lane, arrived at Oregon City on March 2, 1849. That city was then the capital of Oregon territory, which, at that date, embraced all of the area now included in the States of Oregon, Washington, Idaho and that part of Montana west of the Rocky mountains.

On March 3d Governor Lane assumed the reins of authority by issuing a proclamation calling for the eleection of members of the Legislature and a delegate to Congress. Dr. Atkinson made the acquaintance of Governor Lane at once and called his attention, among other things, to the matter of encouraging the establishment of free schools. The Governor expressed his thanks for the suggestion, and invited Dr. Atkinson to set forth his views fully. This he did and the substance of his paper upon the subject was made a part of Governor Lane's message to the first Territorial Legislature of Oregon, which convened at Oregon City on July 16, 1849. By Governor Lane's request Dr. Atkinson drafted a school law, which was passed by the Legislature substantially as originally drafted. This law is the basis of the school law of Oregon today, no modifications having been made further than has been necessary to adapt it to the changing conditions of the country as they have been brought about by the increase in population.

Prior to leaving New England Dr. Atkinson became acquainted with Gov. William Slade, of Vermont, who was at the head of the National Board of Popular Education, the object of which was to secure teachers for frontier districts in the 'Far West.' That term at that time, however, did not extend beyond the eastern margin of the 'Great American Desert.' In the last interview with Governor Slade that Dr. Atkinson had prior to starting for Oregon territory, in the latter part of 1847, the Governor requested him to report the conditions he found in Oregon. In the fall of 1849 he wrote to Governor Slade, endeavording to impress him with the great need of schoool teachers in Oregon. The distance, however, was so great that notwithstanding much effort was put forth, many months passed before Governor Slade found any one willing to respond to his call. At length, fifty or sixty candidates assembled in Hartford to undergo an examination as to their fitness and qualifications for teaching, but only one responded in favor of going to Oregon. That was Miss Elizabeth Millar, now Mrs. Elizabeth M. Wilson, of The Dalles, one of the most honored pioneer women of our state. A little later four other young ladies consented to go to Oregon, and the party of five made the journey via the Isthmus, arriving at Oregon City in April, 1851. Each teacher soon found a school, but the demand for wives at that time was great, consequently all were married within a year or two.

From his first arrival in Oregon, Dr. Atkinson sought to become familiar with conditions of climate, soil, productions, prospects for future material development, as well as with the needs for religious and educational work, recognizing, rightfully, that there cannot be progress in the proper sense of the term without the harmonious proportion of all phases of human achievement.

Having been a farmer's boy in early youth, he recognized the importance of acquiring a knowledge of the chemical properties of the soil, and of how to supply any deficiency which might be found. Hence he gave special emphasis to the study of chemistry while taking his course in Dartmouth College. During the years of his ministry at Oregon City, from 1848 to 1863, he traversed the major part of the Willamette Valley, and was a welcome guest everywhere because of his practical knowledge of farming operations ranging from the tilling of the soil to the disposition of the crop. He also made occasional trips into Eastern Oregon and Eastern Washington; and while at Walla Walla in 1862, he was the guest of Dr. Dorsey S. Baker, a Portland pioneer of 1848, with whom he had an intimate acquaintance for many years. Dr. Baker was a most important character in the industrial and commercial development of the 'Inland Empire'—a term that in my judgment originated with Dr. Atkinson, as he was the first person to use the expresion, so far as I know, and that was in conversation with Rev. D. B. Coe, D.D., in the summer of 1871, I think, in describing to him the vast possibilities of future development in the great region now designated by that term, and at the same time trying to convince him (Dr. Coe) that mission churches should be established as rapidly as possible, as he believed they would grow into self-supporting churches in a few years. At this time Dr. Atkinson had to excuse himself for a few minutes, and while absent Dr. Coe, who at that time was the Corresponding Secretary of the Congregational Home Missionary Society at New York, remarked, "Atkinson has a great idea about the future of this country, but in my judgment he is a visionary enthusiast!" In the generation which has passed since then the changes in settling the country then under discussion have been far greater than Dr. Atkinson ever dreamed of.

Dr. Baker, already alluded to, was a man of keen bus-

iness judgment and great foresight, and without doubt as able a financier as this coast has developed so far. To him is due the construction of the first railroad in the state of Washington—a stretch of thirty miles from Walla Walla to Wallula. He had much to do with other transportation enterprises, which were vitally important, and encountered and overcame many obstacles which his friends were certain would swamp him. But he knew the undeveloped resources of the country better than most men—in fact, he acquired much of his information from Dr. Atkinson, as I personally know, and having unlimited faith in the future, won his way to ultimate success. I had a casual acquaintance with Dr. Baker for many years, beginning in 1867. In 1884 or 1885 we were together for a little while, in making a trip up the Columbia River to The Dalles. Among other persons we talked about was Dr. Atkinson. Of him Dr. Baker said: "I have known him intimately for many years. He is untiring in his devotion to this country. All things considered, he is the best posted man in all respects that we've got. He is more than a minister; he is a staesman."

This view was concurred in by many of the principal business men of Portland, and of the coast in general, among whom might be named William S. Ladd, H. W. Corbett, Henry Failing, C. H. Lewis, Donald Macleay, J. C. Ainsworth, S. G. Reed, John H. Couch, Geo. H. Flanders and many others of Portland; A. A. Denny, J. M. Colman, Dexter Horton, Orange Jacobs, and others of Seattle; in Tacoma, Gen. J. W. Sprague, Gen. J. M. Ashton, and others. In California he was well acquainted with the 'Big Four,' as Stanford, Huntington, Crocker and Hopkins were called.

The acquaintance of Dr. Atkinson with many of the leading business men of the East—those particularly interested in promoting the Northern Pacific R. R. was very large. Among these gentlemen the following may be mentioned: Jay Cooke, William Windom, Frederick Billings and W. Milnor Roberts. The last two named gentlemen were chief engineers of the Northern Pacific R. R .at different times.

Whenever the above named gentlemen visited Portland or any part of the Pacific Northwest, and desired information about this section of the country, the one person to whom appeal was almost universally made was Dr. Atkinson. When in the East, particularly in the New England States, he made numerous public addresses before commercial bodies as well as religious gatherings; and wherever he appeared he was given marked consideration.

In the latter part of his ministry in the First Church of Portland and during the early years of his labors as Home Missionary Superintendent of Oregon and Washington, beginning January 1, 1873, and ending with the year 1887, he continued as Superintendent of Oregon until his death, February 25, 1889. Dr. Atkinson made special chemical examinations of the soils in many localities in Eastern Oregon and Washington, and by personal effort, supported by his analyses, he convinced numerous persons that many of the large tracts of land in the bunchgrass and sagebrush region, then devoted to grazing entirely, would produce wheat if properly cultivated. In doing this he gained the ill will of numerous "stockmen," some of whom were highly indignant. At Umatilla at one time one of these stockmen made use of this expression: "What does that old parson mean by trying to make folks believe that wheat will grow in this bunchgrass country? He knows better, and so does everybody else. The old fool ought to be run out of the country, and I wouldn't mind helping to do it. He'd better stick to his preaching. What does he know about farming, anyway?"

In the early date of the "Inland Empire," according to the statements made to me by D. P. Thompson, of Portland, and Major Sewell Truax, of Walla Walla, about the year 1885, both of whom were deputy United States surveyors, and who made the original surveys of hundreds of thousands of acres in that region, no land was considered first-class except the narrow strips of black alluvial soil found immediately adjacent to the water courses. All the hill land was rated as "third-class," the lowest rating that could be given under their instructions from the offices of the surveyors-general of Oregon and Washington. But conditions have changed, as witness the productions of more than 50,000,000 bushels of wheat in that region in some of the recent years, to say nothing of the yield of orchard products that is rapidly increasing.

The last time I saw Dr. Atkinson was early in January, 1889. He had just returned from a missionary trip in Eastern Oregon, as I remember, and was considerably discouraged over reports from headquarters in New York notifying him that work for that year, which he had been planning for, could not be undertaken because of the lack of funds. Our meeting was in my printing office at the corner of Second and Yamhill streets. While we were talking, Bishop B. Wistar Morris, of the Protestant Episcopal Church, entered my counting room, and his greeting of Dr. Atkinson was most cordial, as he said, in extending his hand, "How do you do, Bishop Atkinson?" and then turning to me, he said, "I suppose you did not know that Bishop Atkinson and I were twins!" Both were born in 1819 on the same day. After a little good-natured chaffing about their respective methods of ordination, and of sympathetic interest in each other's work, they separated never to meet again on arth.

After Dr. Atkinson's decease, the following editorial appeared in the Daily Oregonian, written by Harvey W. Scott, editor-in-chief., whose acquaintanceship with him began in 1859. Mr. Scott was the first graduate of Pacific University, of which Dr. Atkinson was the secretary forty years:

"In all the industries of life Dr. Atkinson saw forces that contributed to the growth of the Kingdom of God. He recognized it as a demand of this, our mortal life, that human energy should exert itself in every direction to promote the growth of mind and soul, and part of his large idea was to refine, to spiritualize and to exalt the multiplying activities and efforts called forth in the endless differentiation of modern life. Hence, he looked upon extension of all branches of human industdy, upon all efforts to multiply the resources of labor and of production, with the eye of one who takes note of the needs of a man as a being for both worlds. He worked for material objects in order that he and others might turn them to spiritual account in the growth and development of man. All things to him were means to ends; and though he was one of the most spiritually minded of men, he never forgot that he lived in a world of affairs.

"Therefore, throughout all his ceaseless work for education, for morals, for religion, for the Kingdom of God in the soul, the many-sided man was among the most earnest and active to press (of those who press) the ad-

vantages of developing the natural resources of the Northwest; of planting industries; of establishing commerce; of extending and improving agriculture; of turning to account the great natural growth of the country in timber, minerals, soils and water power. He never wearied in showing, through private talks, public addresses and articles contributed the press, what could be done here in these innumerable lines of industry and effort, and how to do it. He was not satisfied to keep pace with the natural development of the country. His mind outran it, and upon its great future he held forth with the voice of a prophet. Nor was this the case merely during these later years, since the growth began that is seen by every one. It was the habit of his life. He saw the possibilities from the day his residenece began in it, forty years ago, and he spoke and wrote of its coming greatness during all these years of the country's isolation and remoteness, when such voices were few. He was a student of the operations of nature, as well as of the affairs of men. He was among the first to note the peculiarity of our climate and other physical conditions, and to draw right conclusions therefrom. Long before the great region contained within the basin of the upper Columbia began to be settled, and while it was still regarded mainly as a desert, he pointed out through articles widely published, how the conditions of climate and soil would surely be changed by tree-planting, by the plow, and by the harvests that would gradually increase as the country filled with an industrial population. He showed how the natural conditions of the country would be modified by human agency, as the industry of man came in as a reinforcement to the operations of nature. The elaborate articles published by him on his subject many years ago, read now in their fulfillment, would be a record of prescience and forecast every way remarkable, and certainly without parallel here.

"All this work, as all the work of his life, was done without ostentation, without any kind of study to produce startling effects. He was a plain, simple and practical man, who harbored no visionary ideas, from whom no indiscreet utterances escaped, whose speech and action harmonized always with a quiet, yet firm demeanor. He feared God and he regarded man."

The Atkinson Memorial Congregational Church, which was dedicated in Portland last October, is a fitting monument to this able and consecrated man.

The building is a handsome one, and will accommodate a congregation of 500.

Suhch was the reverence and respect for Dr. Atkinson that quite a number of subscriptions came from other than Congregational sources, some from Jews and Roman Catholics.

THE JAPANESE IN CALIFORNIA AND THE CONSEQUENT RELIGIOUS PROBLEM.

E. A. Sturge, Superintendent of Presbyterian Japanese Missions.

Twenty-five years ago, when the writer first came to San Francisco, he found a few hundred Japanese students, mostly young men of the samuri class, who were eagerly seeking for western knowledge. These were the pioneers to this country from the Land of the Rising Sun. They had been attracted to these shores, not so much by the prospect of getting gold as by the opportunity of here learning something that would be helpful to their people on the other side of the Pacific. All these subjects of the Mikado were intensely patriotic, regarding their sojourn of a few years in this country as a sacrifice, or an exile to be patiently endured for the sake of the blessing they might be able to carry back to the mother country. As a rule, the Japanese of the student class have remained in this country only long enough to complete their course of study, and then have returned to the land of their birth. To this day a Japanese with grey hair is a curiosity upon this coast.

In those early days there were but two religious institutions for the Japanese upon the Pacific slope; one was the Methodist and the other the Presbyterian mission of this city. Every night the eager students crowded the two buildings set apart for their use, to study English, meet their fellow countrymen, and interchange ideas. Many were anxious to embrace Christianity. Some of the candidates for baptism did not fully realize the seriousness of the step they were taking, looking upon our religion as something to be accepted as a part of our western civilization. Notwithstanding some mistakes were made, the great majority of the thousands of Japanese who have received Christian baptism in the United States during the past quarter of a century have witnessed a good profession for Jesus Christ.

There were in Hawaii fifty or sixty thousand Japanese of an inferior class engaged as contract laborers upon the plantations. These were standing on tiptoe, eagerly looking toward the Golden Gate, attracted by the promise of better wages, coupled with a more agreeable climate. When in 1898 Hawaii was annexed to the United States, the floodgates were opened to immigration from this source, and for a time every steamer entering this harbor from the islands was crowded with Japanese of the laboring class, and the tide of incoming Nipponese rapidly rose, reaching in about eight or ten years the high-water mark, when there were supposed to be about one hundred thousand Japanese in this country. The new arrivals found ready employment in railroad construction, and in the beet fields and orchards of California. We can not imagine how our farmers and fruit growers could have done without them. Nature seems to have especially fitted the Japanese for the picking and packing of fruit. The American labor organizations did not look with favor upon this inrushing stream of oriental competitors, and began to work for the checking of the same, predicting a general inundation from Asiatic sources, and raising the cry, "The Japanese must go!"

To please these labor unions our legislators framed certain objectionable exclusion bills, which would have become laws, and would have endangered the peaceful relations so long existing between Japan and the United States, had not the big stick in the hands of President Roosevelt prevented our people from doing that which might have been a cause of international strife, and which would certainly have greatly injured our foreign commerce, and with it the prosperity of the whole coast. Just before the great fire, a strong rebuke from the same source prevented the exclusion of the Japanese from our public schools. Had such an unfriendly act been consummated, it would have proved another cause of irritation to a proud nation. Two or three years ago, when a new treaty was made between this country and Japan, the government of the latter nation promised to restrict the immigration of her people, permiting no more laborers to come to our shores. This agreement has been strictly enforced, and is working admirably. There has been during the time mentioned an annual decrease of about three thousand in our Japanese population. Now only merchants, and students possessing sufficient income

to support themselves without engaging in manual labor of any kind and the betrothed wives of those subjects so favorably situated as to be able to provide good homes, are granted passports.

The enforcement of these regulations is bringing about a great change in the Japanese residing on this coast. A gradual lessening of quantity and an improvement in quality are to be noticed. The coming of so many women is an evidence of a more settled condition, due to the establishing of homes. A new generation of native Japanese sons and daughters is springing up, making a kindergarten a necessary adjunct to most of the Japanese missions. A Japanese Y. W. C. A. is about to be organized in San Francisco. One of the purposes of this new institution will be to make the "picture-bride" business unnecessary, by giving young people a chance to become acquainted and find out whether they are congenial before the marriage knot is tied. Many of the Japanese who have been compelled to support themselves as cooks or in other uncongenial occupations have been saving their money and purchasing small farms, where they will raise fruit, flowers, and vegetables in the midst of surroundings more in keeping with their deep love of nature. In a short space of time the Japanese houseworker is likely to disappear. A new generation of Japanese children, born in this country and educated in our schools, will form a connecting link between our two civilizations, and will tend to lessen race prejudice.

There is at present a good deal of misunderstanding in regard to these orientals residing in our midst. The accusation is frequently made that the Japanese send large sums of money out of the country. This may be true, but if they have left its equivalent in labor, what right have we to object? California is today millions of dollars richer than she would have been because of the part played by the industrious Japanese in her development. The statement is sometimes made, that the Japanese in this land are trained soldiers, and consequently would prove an undesirable element in case of international friction. The truth is that many of these young men have made their way to the United States in order to avoid wasting their time serving in the army. A more harmless and peaceable people cannot be found anywhere. It is said that they sometimes strike for higher wages when they have the orchardist at their mercy, when the fruit crop must be gathered or spoil upon the trees. We can only answer that this is one of the lessons these apt students have learned in our civilized land. It is also asserted that they make less desirable servants than the Chinese. This is probably true, for the reason that these people, being proud by nature and lacking the servile spirit, can never be satisfied to engage for any length of time in occupations distasteful to them. More and more the Japanese are purchasing or leasing land, and going into business for themselves.

The latest statistics show that there are 93,359 Japanese in the United States, 56,760 of this number being in California. There are 2,514 Japanese Christians in this state, or a little over four per cent. San Francisco has 6,988 Japanese residents; and of these 640 are members of Christian churches. Almost the same figures might be used for Seattle and Los Angeles, showing that nearly ten per cent. of the Japanese in the large cities have accepted our religion. This is not a bad showing, when we remember that in Japan only one-half of one per cent. of the population are connected with Christian churches. About one-half of the work for these people on the Pacific slope is under the care of the Methodist denomination, one-fourth is Presbyterian, and the remaining fourth is Congregational, Episcopal, Baptist, etc. The Presbyterians have eight missions, with over five hundred members in California, while fully as many who were at one time connected with these missions are now in Japan. About a score of the Presbyterian young men have studied for the ministry.

The Buddhists have established many missions for their people on this coast. They are doing all in their power to keep their people from slipping away from this the strongest of their national religions. The Japanese are very susceptible to kindness; and if our people would only be true to what they profess to believe in regard to the fatherhood of God and the brotherhood of man, it would be comparatively easy to lead them to Jesus. There never was anywhere a better opportunity for mission work than right here in California. If the Christians connected with our various Protestant churches will but welcome these strangers from the other side of the Pacific to their fellowship it may not be necessary to long continue our denominational missions for the Japanese upon this coast.

MORE ANCIENT HISTORY.

Rev. Joseph Rowell.

The New Chapel. Tropic Growths.

The first chapel was a great improvement over previous conditions but it had serious drawbacks. It was an unsightly building in an out of the way place, with a dark and damp stone stairway to our second story, and our backless seats were very uncomfortable. After we had occupied it for a few months, a native merchant, who owned a lot of land, took a notion to erect a house on it. It was the only house erected in Panama during all the years we lived there, and had the owner been asked why he built it, he would have found it hard to answer the question, but I know now it was because God wanted us to have a better chapel. Before it was finished I offered him his price for the rental, and he was glad to secure a desirable and permanent tenant. The house was finished to suit my needs. It was of stone, nicely stuccoed, and was built on the finest place for my use in the whole city. The plot of land was a quarter acre, in an angle of the city wall, on the south side, facing the sea, and separate from all other buildings. It was finished with one large room for the chapel, with two smaller rooms, a stairway and small hall. The lower story was divided into four or five rooms, the rent of which nearly equalled what I paid for the whole building. Then there was in the public way in front, a well of good water, and as we had before depended for all our water on that peddled from the backs of mules, this was a great luxury. It was, on the whole, a nice, comfortable chapel and home. There my chief work in Panama was done, and there God dwelt with us in grace and power.

But what made the place better than any other was my quarter acre of fertile soil for a garden. In it were several orange trees which gave us luscious fruit the year round. One tree had all the way from blossoms to ripe oranges at the same time. There were, growing wild, the castor bean from which castor oil is made, and an acrid

turnip, which a Hawaiian missionary assured me was the true taro, a chief food of those islands. These I soon supplanted with vegetables of various kinds, and northern flowers. It was by far the most beautiful spot within a hundred miles, and added great comfort to our very uncomfortable lives.

But what was a constant wonder was the marvelous tropic growth of our vegetables. Between me and my next neighbor, was a thick set hedge of scrubby trees about twenty feet high and reaching ninety feet to the city wall. A self-planted squash vine mounted this hedge and covered it from end to end, and every night we could hear the mules that roamed on the broad roadway on the wall, eating the vine as it grew seaward. In due season we had a plenty of squashes growing on trees. Another squash vine was near our orange tree, and when I went to the north on a visit of two months or so, I said to the young preacher, whom I left in my place, "Don't let that vine get on that tree," but he was neglectful, and when I returned the vine had covered and hidden the tree. I tore it down and it made a pile as high as my head. On one occasion an aged preacher, who was staying with me, announced at the breakfast table, that "corn grew five inches in twenty-four hours." And a lima bean plant, having given us its harvest, refused to die, and projected itself horizontally so that I had to build staging twenty feet long to support it, and year after year it gave us food grown so far from home (i. e. its root). Our garden was a perennial comfort in that desolate land.

Another strange specimen of tropic growth is often seen on the Isthmus. Parasites stretch downward thirty feet from the branches of trees till they reach the ground and root themselves there. Sometimes a dozen or more of these hang from a single tree. Once, in crossing on the railroad I called Col. Tatten's attention to a strange sight, viz., an evergreen tree top, rising out of the center of a hardwood tree. I suppose that so many of these pendents had stretched down from the branches of the evergreen, that they had grown into a hardwood tree, completely encircling their mother. Tropic growths are manifoldly wonderful.

RELIGIOUS AMERICA AS REGINALD CAMPBELL VIEWS IT.

Soon after the Rev. R. J. Campbell of the City Temple, London, returned home from his visit to this country, The Pacific gave some of his impresisons as he had stated them to London audiences and papers. The following, in response to questions from the Homiletic Review is more in detail:

"What impressions have you formed of the religious life of the American people?"

"To a British observer the most startling fact in this connection is the growth of the influence of the Roman Catholic Church. When I was in America nine years ago, I noticed Romanism enjoyed a much greaer amount of consideration than it was accustomed to in Great Britain, but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand. This is a thing that seems to need accounting for. In answer to my questions about it, Protestant ministers tell me that it is mainly due to immigration, that for the last ten years or so the flow of immigration has been mostly from the Catholic countries of southern Europe, and that so far from having increased pro rata the Catholic Church has only managed to retain about 60 per cent of the numbers to which, judging from the immigration figures, she is entitled. However, when I put the same question to a Roman Catholic archbishop I received a very different reply. His information is that a large part of the gain is certainly due to direct conversion. It is, I repeat, startling to find that the press shows such deference to he Roman Catholic Church as compared to what it gives to Protestantism; and that Boston, which was once the head centre of Puritanism, is now practically under Catholic rule."

"Can it be possible that the dominating faith of the greatest democracy of the world is going to be Roman Catholicism?"

"As to the Protestant churches, I give my opinion with some diffidence, for it may well be that I have not been able to accumulate sufficient data for a sound judgment, but, on the whole, I should think that there is less of real and deep religious life in America than in my own country. There is a good deal of complaint at home that the churches are losing hold, or, at any rate, for the time being, no longer exercise the influence over the common consciousness that they once did. So far as I can see this tendency is accentuated in America. In saying this I am not going by the tone of the audiences I addressed so much as by what ministers have told me. On the other hand I am bound to admit that I found among the ministers, especially in New England and on the Pacific coast, a real and earnest desire to meet the problems of the time in a spirit of courage, self-sacrifice, and fervent faith. Again and again I was told that of late a higher type of man has been offering himself for the work of the ministry, and that this is due to the rising protest against the worldliness and materialism which are apt to prevail in a new country with vast, unexhausted resources. My own experience, derived from friendly meetings with my brother ministers everywhere and frank heart-to-heart talks with them, is that in America, as in England, they are animated with a truly spiritual purpose."

"What do you find most lacking in the churches in America?"

"If I might say so without offence I think there are two things lacking. The first is a sufficient body of spiritually minded laymen to give proper leadership in the work of the church. Far too frequently the minister is left practically unsupported in this way. His office bearers are kind enough, but they do not give their time to church concerns and do not share the burden of responsibility for the spiritual welfare of the Christian society as a whole. The result is that too much in very many cases devolves upon the minister; he is compelled to attend to business details which could much better devolve upon others, and does not possess sufficient time for proper study and preparation for his pulpit. The tendency of this kind of thing is to make the minister an overworked hack, a mere giver of ad captandum addresses, instead of a true prophet of God. The second lack is that of a properly awakened social consciousness. It is coming, I know, but at present in this respect America lags behind Great Britain. I am convinced that there is a greater gulf in the newer country between the representatives of the movement toward social regeneration and the representatives of or-

ganized religion than there is with us. Praiseworthy efforts are being made to bridge it, but a good deal of lost ground will have to be covered before this is effected."

"Do you note any marked differences between the East and the West in this country?"

"Yes; I should say, rather between the East, the Middle West and the Far West. Roughly speaking these three present some psychological as well as external differences. From the point of view of a preacher I may say that I found my New England audiences on the whole easier to handle, more accustomed to my way of putting things, more interested in the sermon as such than those of the Middle West. New York, I am told, is an exception to this, though I did not find it so, for my Fifth-avenue Baptist audiences were very receptive. But I should think the statement is correct which I often heard made, that New York is a difficult place for a minister to work in, partly because of its cosmopolitanism and partly because of the soulless commercialism which permeates the mental atmosphere everywhere. But on the Pacific coast, again, I found a New England and a new New England. I have never had more delightful audiences in my life. I suppose the reason is that so many people trained in the religious atmosphere of the older lands have made their way to the Far West, attracted by the climate and other advantages of that favored strip of country. Perhaps all this will alter with the opening of the Panama Canal and the greater facilities for transit which that event will create. There are other differences, of course, but into them I can hardly enter without being too prolix."

OUR NATIONAL PARKS.

For the following table, prepared by Herbert W. Gleason, we are indebted to the Boston Transcript:

National Parks—Their Names and Character.

	Established.	Acres
Yellowstone, Wyo., scenery	1872	2,142,720
Yosemite, Cal., scenery	1890	719,622
Mt. Ranier, Wash., scenery	1899	207,360
Crater Lake, Ore., scenery	1902	159,360
Glacier, Mont., scenery	1910	981,681
Sequoia, Cal., big trees	1890	161,597
General Grant, Cal., big trees	1890	2,536
Hot Springs, Ark., medicinal springs	1880	911
Platt, Okla., medicinal springs	1902	848
Wind Cave, So. Dak., limestone	1903	10,522
Casa Grande, Ariz., prehistoric ruins	1889	480
Sully's Hil, No. Dak., prehistoric ruins	1904	780
Mesa Verde, Col., prehistoric ruins	1906	42,376
Also five-mile strip for protection of ruins.	1906	175,360

National Monuments.

(Administerd by the Interior Department.)

Devil's Tower, Wyo., rock pile	1906	1,152
Montezuma Castle, Ariz., prehistoric ruins	1906	160
El Morro, N. M., prehistoric ruins	1906	160
Chaco Canyon, N. M., prehistoric ruins	1907	20,629
Muir Woods, Cal., redwoods	1908	295
Pinnacles, Cal., erosions	1908	2,080
Tumacacori, Arizona, Old Spanish mission	1908	10
Navajo, Ariz., ruins	1909	600
Mukuntuweap, Utah, canyon	1909	15,850
Shoshone Cavern, Wyo., limestone	1909	210
Natural Bridges, Utah, bridges	1909	2,740
Gran Quivira, N. M.,	1909	160
Sitka, Alaska, burial ground (Russian)	1910	57
Rainbow Bridge, Utah, natural	1910	160
Lewis & Clark Cavern, Mont., limestone	1911	160
Colorado, Col., canyons	1911	13,883
Petrified Forest, Ariz., petrified trees	1911	25,625

(Administered by the Agricultural Department.)

Lassen Peak, Cal., volcanic cone	1907	1,280
Cinder Cone, Cal., volcanic cone	1907	5,120
Gila Cliff Dwellings, N. M., prehistoric ruins	1907	160
Tonto, Ariz., prehistoric ruins	1907	640
Grand Canyon, Ariz., "Titan of Chasms"	1908	806,400
Jewel Cave, S. D., limestone	1908	1,280
Wheeler, Col., erosion	1908	300
Mt. Olympus, Wash., scenery	1909	608,640
Oregon Caves, Or., limestone	1909	480
Devil's Postpile, Cal., basalt	1911	800

(Administered by the War Department.)

Big Hole Battlefield, Mont., Indian	1910	5

In a recent lecture Mr. Gleason took his hearers into the familiar Yellowstone and the Grand Canon, as well as into others whose attractions are not so well known. The Glacier National Park, now just at the end of its second year of reservation, presents the treasures of the snow in most attractive display. Ranged along the heights of the Rocky Mountains just south of where they cross into Canada there is this reservation of nearly a million acres. Associated with the sixty-five glaciers that have given the park its name there are a multitude of lake and mountain views of the most charming description.

A still more extensive glacier system is to be found in the Olympics in northwestern Washington. There is here a great group of elevations which has been the playground of the mountaineers of Seattle. It does not boast of peaks of exceptional height, Mount Olympus topping them all at 8150 feet, but it does present a country filled with beautiful glaciers. The same conditions of excessive precipitation which have given rise to the ice streams have also clothed the valleys with exuberant vegetation, including an unusually fine forest growth and a host of marvellously lovely wild flowers.

Mount Ranier National Park has only one mountain for its attraction, "but such a mountain!" said Mr. Gleason. Aside from its height, the noble form of mount Rainier possesses a dignity and grandeur which compel enthusiastic admiration from every beholder. Stupendous glaciers, each with a character of its own, reach down from its summit in all directions, carving deep canons in the mountain side, while everywhere are displayed striking evidences of the tremendous volcanic agency which originally fashioned the mountain. Like a diamond in a setting of emeralds, Mount Rainier is encircled by a series of natural parks, each one a real gem by itself, and not the least of the attractions of these little parks is the abundance, variety and exquisite beauty of the wild flowers.

Mount Mazama in Oregon, a volcano that according to Geologists was higher than Rainier, exists today only in the reasonings of these geologists, for in a mighty catastrophe it disappeared and its successor is Crater Lake. How complete was the elimination of the upper works of Mazama may be judged from the fact that Crater Lake, six miles in diameter, is about two thousand feet deep. Its walls rise sheer above its surface to a thousand feet and more, ex-

hibiting a scheme of vivid coloring that rivals in brilliancy that of the Canyon of the Yellowstone.

Yosemite Park is the crowning glory of California, including as it does that priceless jewel, Yosemite Valley, which presents within its narrow limits a greater number and more striking array of picturesque natural features than can be found in any similar area elsewhere in the world. Closely approaching it in beauty comes the Hetch-Hetchy valley, brought prominently into public notice from the efforts of San Francisco to secure it for a water reservoir. And yet more sublime in its awful beauty of beetling crag and raging torrent is the grand canyon of the Tuolumne, trailless as yet and visited only by the mountain trampers, but certain in future days to be counted as one of the surpassing examples of magnificent scenery on the American continent.

A SUNDAY IN YOSEMITE.

Among the many people in Yosemite Sunday, June the 9th, were about twenty-five Congregationalists from Berkeley and Oakland, and they formed a part of the congregations that listened to two very uplifting sermons by the Rev. Dr. Buckham of Pacific Theological Seminary. One was in the forenoon in the little chapel at Yosemite village; the other was in the evening, under the pine trees at Camp Curry, at the foot of Glacier Point.

In the morning Dr. Buckham spoke on "Nobility"; in the evening on "Climbing."

Both the morning and evening messages were thoroughly inspiring; were suited to the environment in which they were given, and will linger long in the memory of those who had the privilege of hearing them.

REV. WILLIAM HANNA CROSS.

In the death of Rev. William Hanna Cross in Berkeley on June 2nd the Northern California Congregational Conference lost one of her most faithful and loyal pastors. Mr. Cross was born in Roscoe, Ill., on July 22nd, 1842. He graduated from Beloit College with the class of '63 and from Chicago Seminary in 1870. He became pastor of the Congregational church of Tomah, Wis., where he remained until coming to California in 1875. He first settled in Hollister for a short time, but soon went to Riverside, where he remained as pastor for six years.

The best work of Mr. Cross' life was done as pastor of the Saratoga church, where he remained with a contented, prosperous people, happy in growing good works, for twenty years. It was during this period that the Saratoga church developed, under this brother's strong, patient and wise leadership, into what it today is, a model country church, rich in good deeds. Here on that beautiful hill-top Mr. and Mrs. Cross (nee Ellen Goodrich) watched their four children, Eliza, Mary, Robert and Grace, develop into a fine youth and young manhood and womanhood. From Saratoga Mr. Cross went to Sebastopol and thence to Paso Robles. For the past five years Mr. Cross has been unable to do much active work.

This Conference has had few pastors who have been better balanced, more faithful, loyal or wise than Mr. Cross. In his ministry he developed his church on all sides. The church to which he ministered became a spiritual church; its Sunday-school was a power in the community; its young people's work touched every home; its benevolences were not only large, but included every denominational activity and many other worthy objects; its outlook upon community and political matters was clear, and its touch was vigorous. Mr. Cross, always genial, was a wise counselor and generous friend. His time was always at the disposal of the church for its work in the parish or in the larger activities of the Association or Conference. Few of our number were more faithful or would be missed more.

CONCERNING A BELOVED BROTHER.

Saratoga, Cal., June 2, 1912.

Just as I am starting out with my family for a little vacation in the Santa Cruz mountains, comes word to me of the death of Rev. W. H. Cross; and here in the beautiful foothill village where, in scores of homes for miles around, his influence is felt and his memory revered, I want to pen a word of tribute to him. He was truly a "man of God." I seldom read that passage, "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it bringeth forth much fruit," that I do not think of his life. Years ago he "buried" himself in what was then, and for many years, a dull, dusty, uninteresting country village—in a little home missionary church with small promise of growth For twenty years he remained there—almost his only work. Patiently, lovingly, wisely he sowed, and several times he reaped his harvest.

During his pastorate there four young men of that village church entered the ministry—Philo Haven, Burton Palmer, Francis Reid and myself. All of us owe much to his wise counsel. My own first serious thought of Christian life was when with his hand on my shoulder in a chance meeting he said, "George, I wish you were a Christian." A little later twenty-three of us united with the church at one time, and nineteen were young folk. Several times he saw such ingatherings. It is such work as his that feeds our city churches, supplies our ministry, enriches our whole social life. It gets little advertising, makes little noise, but earth is richer and heaven happier because of it.

GEO. H. DEKAY.

A DRAMATIC RECITAL.

In the First Congregational Church, San Francisco, the usual service Sunday evening, June 9, was replaced by a dramatic recital of the Old Testament book of Job. It was given by Mrs. James Hazlett, and was a reading of unusual beauty and power, portraying masterfully this great drama of human life, the oldest drama in the world. During the entire rendition, occupying nearly an hour, the congregation, which filled to capacity auditorium and galleries, listened with rapt and reverent attention. Under the clever interpretation of Mrs. Hazlett they saw the man Job, and a very human man like unto ourselves as deprivation and disaster affected him. They heard the words of Job as he debated with his friends, Eliphaz, Bildad and Zophar, words in which he lays bare to the centuries his very soul.

The recital carried the congregation along through the unfolding plot to the sublime words of Jehovah spoken not only to Job but to all the children of men.

Mrs. Hazlett possesses a strong, magnetic voice, the tones of which easily filled the great church. Added to

this is a most charming personality. Devoid of mannerisms, she is unaffected yet dramatic, giving to the wonderful lines their full value and bringing out the rich and heart-searching appeal. It was, indeed, a sermon breathing the incense of prayer, and it brought the vast audience into closer touch with God and with their fellowmen.

After the service a large number of the listeners crowded around Mrs. Hazlett, thanking her for the interpretation.

Churches that are looking for a service which combines deep spirituality with nuusual strength and attractiveness should secure this talented and capable dramatic reader for some Sunday morning or evening. It would be well if the experience of the First Congregational Church of Sunday evening last could be duplicated everywhere.

Mrs. Hazlett has already been engaged to give the reading of Job in the Mission Congregational Church during the month of July.

Among the Churches.

CALIFORNIA.

Fruitvale Ave., Oakland.—At an extra vesper communion service June 16 two new members were received on confession of faith.

San Francisco, First.—The Rev. Dr. Aked has several Chautauqua engagements in the East this summer, which he expects to fill during his vacation.

Palo Alto.—The Rev. Roy H. Campbell will spend his vacation in Southern California, going thence this week. While there he will preach at Claremont, Redlands, Long Beach and San Diego.

San Francisco, Green Street.—The Rev. Robert Walker of New York City has been asked to take charge of the Green Street work. He is an experienced worker among foreigners, having lived many years in Italy. He preaches both in English and Italian and speaks several other languages.

Angel's Camp.—Children's Day in Angel's Camp was a delightful occasion. The program, The Children and the Church, was used. A large audience participated in the worship. Twelve boys and girls having reached the age of seven were given Bibles. Three children were baptized. Eighty Cross and Crown buttons were given to pupils for faithful atendance at Sunday-school.

Santa Cruz.—At a well attended prayer-meeting on Wednesday evening, our pastor, Rev. James B. Orr, presented his resignation to take effect September 1st. All known arguments including the offer of additional salary were used to induce him to withdraw his resignation. Mr. Orr felt that the call was distinct for this new field, so with deep regret on the part of his parishioners the resignation was accepted. Mr. Orr has served this people for seven years, in a former pastorate of two years, and this latter one of five years. He goes to his new field, that of the Market Street Church of Oakland, carrying the love and good will of not only his own people, but also of all who know him. He and his family have a large place in our hearts. It is our prayer that God will bless them abundantly as they in turn are a blessing to others.

San Francisco, First.—During the absence of Dr. Aked from the First Congregational Church of San Francisco, the midweek service which have been so largely atended during the past year, have been in charge of Rev. Robert W. Rogers, who delivered two addresses on the subjects, "Our Greatest Hymn—Its Origin(Its Teaching and Its Romance" and "The Gospel for an Age of Schools."—On Thursday morning of last week the petition for permission to transfer Plymouth property to the First church of San Francisco was passed upon by the courts and thus the last step was taken in perfecting the union.

Cottonwood.—The Sunday-school of the Cottonwood Congregational Church has provided white vestments for the members of the choir—fourteen in all and nearly all of them still in their teens. The young folks appeared for the first time on Children's Day (2nd Sunday in June) in their new surplices, when an excellent song service, interspersed with recitations, was rendered. Thirteen new members have been added to the church membership roll since the first Sunday in November, 1911, when the present ent pastor took hold, and some material improvements to church property. Rev. Huber Burr rendered the pastor great assistance in a series of services just before Easter.

Oakland Fruitvale Avenue.—As will be remembered, some few weeks ago we recorded the resignation of our esteemed pastor, Rev. Burton M. Palmer, of the Fruitvale Congregational Church. The time having arrived to bid Mr. and Mrs. Palmer "God speed," a reception was held last evening, June 13th, which was very largely attended, and after a short program a picture was presented to Mr. and Mrs. Palmer by the C. E. Society; their little son and daughter, Dwight and Katherine, having already been remembered with a gift in the shape of a book each from the Juniors. Little Alice Fletcher then made a presentation speech, and handed to Mr. Palmer a beautiful bouquet of pink roses tied with a ribbon which concealed a gold-clasped leather purse well filled with gold pieces. Mr. Palmer's emotion was so great that it was very difficult for him to express his thanks to his people who have shown by this gift and in other ways their love for him and his wife. On the previous day the Ladies' Aid Society went in a body to the parsonage completely surprising Mrs. Palmer by a gift of a solid silver soup or punch ladle. Now that the time has come for parting it is with the deepest sorrow that we say good bye, but with bright hopes for their future, and confidence that whatever church may call Mr. Palmer to be its spiritual head, will have in him a true "minister," whose equal it will be hard to find. And so we bid them "Godspeed."

Los Angeles First.—June 9 was Children's Day in this church. For three years other duties compelled Dr. Day to be absent on that interesting occasion. So everybody was very glad to learn he would be with us this time to give one of his beautiful talks. His subject today was, "The Parable of the Big Pine Cone." The elders found matter in it that they appropriated to themselves. The

number of those from the different grades who received diplomas was as follows: Intermediate grade, six; Junior grade, twenty-five; Primary grade fifteen; Beginners' grade, nine. Rev. Mr. Tuttle, director of religious education, said the work done through the year had been uniformly above the average. But the Juniors did excel according to their habit. There was a large display of manual work in the foyer. The beautiful illustrated books, the dough maps, dough models, illustrating Old and New Testament stories, delayed the crowd a long time. Fifteen infants were baptized. During the month of May this church enjoyed the privilege of hearing preachers from abroad. On May 12, when Dr. Day preached the baccalaureate at Berkeley, Rev. H. K. Booth of the First Congregational Church at Long Beach gave us an excellent address on "The Father's House." Again Dr. Day was absent from May 20-29 at the Y. W. C. A. Conference at Haciende; and Dr. Frank L. Goodspeed of the First Presbyterian Church at Oakland preached impressively on "The Realities of Life." Sunday evening, May 19th, Dr. Day gave the last of his monthly lectures on "The Growth of the Bible," illustrated with the best pictures obtainable of records and historic scenes. The carefully prepared lectures and their charming style drew large audiences of Bible students and others. The subjects were as follows: 1. "Moses and the Law." 2. "Prophets and Poets." 3. "Jesus' Bible and His Use of It." 4. "How the New Testament Grew." (The writing of those books and their union in The Book.) 5. "The Bible of the Roman Church and Other Ancient Translations." 6. "The Making of Our English Bible." 7. "How the Bible Was Revised." He told the story of the American Revision.

Oakland, First.—Choir Sunday is a new institution which upon its first trial recently came into instant popularity. It is a day set apart in honor of the church choir, and at both morning and evening services elaborate musical programs were rendered. Rev. Herbert A. Jump spoke in the morning on "The Religious Value of Music," and in the evening on "Melody Amid the Shadows." Former members of the choir were invited to particupate in the day, and some came from Los Angeles, Watsonville and Sacramento in response to this invitation. The program of the day was printed in full in a pamphlet, with explanatory notes describing the various musical numbers. Director Alexander Stewart planned two most skillful programs under the general titles "A Song in the Day" and "A Song in the Night." Copies of this program will be furnished to anyone who requests it. Novel features were the singing of "Abide with Me," by an invisible quartet concealed in the church tower, and the processional and recessional of the choir down the main aisle of the church. Choir Sunday is to be celebrated annually. In voicing the gratitude of the congregation to its volunteer chorus, Mr. Jump narrated how Dr. Benjamin W. Bacon of Yale Divinity School, who supplied the First Church one Sunday last summer, congratulated him on going to a church "where they have one of the most magnificent chorus choirs that ever gave backing to a preacher."—The Summer sessions of the Sunday-school are introducing the pastor of the church in a new role, that of story-teller to the children. Mr. Jump has long indulged in story-writing in his spare moments, and in lieu of the regular lesson he tells his young people original stories under such titles as "The Tale of the Singing Garden," "The Vacation Mile" and "The Jolly Trolley Line."

OREGON.

Scappoose is one of our small but very active churches. In many points there is no better church in all Oregon. Every Sabbath the services are fine in attendance. With most excellent attention on part of the people. The church has now about eighty members. It has one of the best of Sabbath schools, with ten classes and ten teachers who are never absent without the best of excuse, and then not without getting a subsitute. The Sabbath-school numbers almost two hundred members with a Sabbath atendance of 120. There cannot well be a more active and devoted superintendent, than Doctor C. L. Hatfield. He loves the boys and girls and knows them each one. Can call each by name on the street. The church is very prompt in all its payments, right up to date every month. Last Sabbath we had our communion, and four united on their faith in Christ.

OREGON LETTER.

By George H. Himes.

Rev. G. W. Nelson, pastor of the Congregational Church at St. Johns, Oregon, tendered his resignation several weeks ago, to take effect April first. For the past five years Mr. Nelson has rendered excellent service in that church. It is not probable that he will seek another pastorate until after a year, as he feels that he needs a rest, besides the health of Mrs. Nelson has not been of the best for some time. After Mr. Nelson's resignation was accepted, it was learned that Rev. Thomas J. Woodcock, of Alton, Kansas, was in Albany, Oregon, visiting his parents; consequently he was invited to supply the pulpit temporarily. The church was so pleased with his efforts that a call was extended to him by a unanimous vote, and it is understood that he will accept. Mr. Woodcock was ordained in 1893. He began his pastorate at Alton in 1909.

The sixteenth annual meeting of the Portland Association of Congregational Churches and Ministers was held with the Laurelwood Church April 16-17. Rev. J. M. Lowden, of Hassalo St. Church, was elected Moderator, C. W. Wells Assistant Moderator, and Rev. Edward A. Harris of Riverside Church, Hood River, Clerk.

Eleven churches were represented by eleven pastors and thirty-four delegates. And in addition Rev. George E. Paddack, Supt. Oregon Home Missionary Society, Rev D. B. Gray, Supt. of the Congregational City Missionary Society of Portland, and Rev. J. R. Knodell were present as ministerial members.

By unanimous vote the Waverleigh Heights Church was received into fellowship.

Rev. J. A. Countermine of the Wyoming Conference was received by letter, and a letter of dismission was granted Rev. J. R. Knodell in order that he might become a member of the West Wilamette Association.

The Atkinson Memorial Church invited the Association to meet there next year, and the invitation was accepted.

The work of the Church Building Society was presented By Rev. W. H. Wykoff. Messengers pere appointed to convey fraternal greetings to all the other association.

The topics discussed were as follows: "The Kind of

Preaching Needed Today," by Luther R. Dyott; "If I were a Preacher," Mrs. Walter Hoge and Mr. W. W. Dillon; "The Extension of the Kingdom," Rev. Howard N. Smith, Rev. D. B. Gray, and Rev. George E. Paddack; "Could Anything Practical be done by Our Association towards Church Union?"

This topic aroused a great deal of interest, and a resolution was passed which resulted in the appointment of Rev. Edward A. Harris and Rev. George E. Paddack to prepare a memorial to be presented to the State Conference at its next meeting for the purpose of outlining some method looking towards active beginning of a church federation movement in Oregon.

Rev. J. R. Knodell presented a paper on "Utilizing the Layman in Church Extension."

"Is the so-called Great Evangelistic Campaign to be Endorsed?" was presented by Rev. J. J. Staub.

"Men and Religion Movement" was presented by Rev. Edward A. Harris.

A symposium on the "Signs of the Times," was given as follows:

(a) "The Lack of Knowledge of the Bible. Is it a Loss? It's Remedy." By Rev. Wiliam L. Upshaw.

(b) "The Status of the Prayer Meeting; Its Portent," by Rev. J. L. Countermine.

(c) "The Proper Relation of the Church to Present Day Society," by Rev. E. S. Bollinger.

(d) "Can We Expect the Laboring Man to be Enthusiastic about the Model Church?" by Mr. William A. Marshall.

The "Woman's Hour" was opened with a devotional service led by Mrs. George M. Parker. Mrs. R. B. Cherington gave an address on Missions. Mrs. B. D. Sigler gave the latest news from the Mission fields, and Mrs. Wheeler of Tacoma told "How Washington Women Have Accomplished Some Things for Women." And the closing moments of the hour were occupied by Mrs. George E. Paddack in telling about the "Home Missionary Women of Oregon."

The closing addresses were by Rev. George N. Edwards on "The Coming Things in Congregationalism," and Rev. John M. Lowden, on "The Most Vital Need of the Church Today."

If those who do not attend church services at all, and yet are its constant and untiring critics, and in large measure, by their criticisms show clearly that they do not know what they are talking about, could have been present and heard some of the discusisons growing out of their presentation, they would have seen clearly that those in the church, particularly the ministers, are keenly alive to the deficiencies of the church, and are striving to their utmost to elevate church work to a higher and broader plane.

On May 29th Rev. C. H. Wirth, the new pastor of Pilgrim Church of this city, was ordained. The ordination sermon was by Rev. J. M. Lowden; charge to the church, Rev. John J. Staub; to the candidate, Rev. George E. Paddack; right hand of felowship, Rev. E. S. Bollinger. The exercises were most impressive, particularly the sermon by Dr. Lowden, who set forth in strong terms the importance of the work of the church, and the charge by Dr. Staub, in which he referred to his own pastorate, now of twenty years, and emphasized the keynote of a long pastorate as being the word "love."

"Children's Day" services were held in the First Church at the morning hour, and the attendance was unusually large and the exercises very appropriate. Nine little ones were consecrated to Christ in the ordinance of baptism.

Portland, June 9, 1912.

INLAND EMPIRE NOTES.

By Iowerth.

The weather in this region so far has been most favorable for great crops of wheat and fruit. Many declare that the prospects were never so favorable in Lincoln and Adams counties.

Kellogg, Idaho.—Rev. Thomas F. May has presented his resignation as pastor of the Congregational church in this mining town. He is closing his second pastorate of two and a half years, making in all five years that he has served on this field. He has done extraordinary work in a difficult field. Under his ministry a church building and parsonage have been erected, and also a Sunday-school room. The church has been strengthened numerically and in efficiency, and has a strong hold on the communiay. There have been 83 added to the church in the last two years and a half, nearly all on confession of faith, making the present membership over one hundred. The church and all the auxiliaries are in splendid condition, and it is a fine opening for a consecrated, tactful, able and practical man. Brother May's resignation is to take effect the 1st of July. He will be open for a call in a few weeks after that, and any church in need of a good man, strong in the pulpit, as an executive and pastor will not make a mistake in giving him a call. When this pastorate closes all our churches in the Couer d'Alene mining district will be pastorless. It is deplorable that such fields are not supplied with ministers.

Ritzville, Wash.—The new German Congregational church at this place was dedicated on the first Sunday in June. It is an imposing structure with a basement under the whole. The cost was over $6,000, and all has been paid for. The membership is 65 with promise of growth. This makes four German Congregational churches in and adjacent to Ritzville. They ought to be good feeders to the English church in Ritzvile, the only one in Adams county.

Whitman College.—The campaign to collect $225,000 to save Whitman College is going on vigorously and successfully. The people of Walla Walla have been aroused, and have rallied to the aid of the college as never before in its history. And all the friends of this famous higher institution of learning, the oldest in the Inland Empire are thankful. The last reports indicate that the $200,000 mark has been nearly reached, and there is every reason to believe that the whole amount will be subscribed. All concrned are to be congratulated—President Penrose, who has worked so hard for nearly a score of years, the faculty, the board of directors, the people of Walla Walla, and the whole northwest. And we imagine the founder, Cushing Eells, and those who labored for it in its infancy, Chamberlain, Atkinson, Anderson and others rejoicing in the realms above.

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WANTED—Colporters for the American Tract Society to give whole or part of time. May select territory in California, Oregon or Washington. For particulars address Rev. A. W. Reinhard, 610 E. 36th St. So., Portland, Oregon.

CLEAN-UP, NOW!

This is the season of the year when the minister is beginning to think about starting on his vacation. He feels the vacation-spirit already upon him, and is leaving some things to hang over, indefinitely, postponing them from day to day. They will be postponed until the last day; and then, until after vacation. Among other things, he is postponing the day when he shall have the house committee clean up the church premises. And not only does this matter pass over until after vacation, but, too often, until that vague indefinite manana which never comes. Our churches are too often among the worst sinners against the community sense of tidiness and good order. Their lots are not infrequently the last shelter and refuge of weeds and rubbish which have long since vanished from the more orderly areas round about. And as to paint—well, don't speak of it; the church finances are low.

In Sabatier's Life of St. Francis, there is a sentence which is pregnant with practical wisdom, for some of our own house committees. It is something like this: "He found, however, that the external disorder of the buildings was only a sign of the spiritual decay within."

Is the church to be the last institution to learn that "cleanliness is next to godliness?" When every educational convention is seeking to impress upon educators that it is immoral for a school building to be untidy and its lot overgrown with weeds, is it not time for some house committees to take notice? "Do it now."

MARSHALL DAWSON.

The Home.

KEEPING PURE THE HOUSE OF THOUGHT

The thought life of a child is of equal importance with his physical life—and far more liable to insidious disorders. This being so, it seems almost incredible that any conscientious mother should say, as a mother recently said to me: "I never pay any attention to what the children read. We subscribe for several high class periodicals and they read them. I have no time to look with a miscroscope at everything that comes through the mails."

This mother never would think of letting her little boys put impure or unwholesome food into their stomachs, if she knew it; but what they put into their heads she has "no time" to censor.

Just now we hear a great deal about germs and contagion and contamination in the matter of food supplies, but there are germs that enter the young mind, and poisons that touch the soul, and contagions that ruin lives, which more than parallel the dangers in the physical world. We are cautioned on every side to dispose of the house fly lest it disseminate the germs of disease; and yet there may lie in wait, unmolested, in our homes a pest full grown and ready to pounce upon the souls of our little ones and spread with ruthless feet disease germs which will find ready growth in that virgin soil. This pest comes through our mails and bears the name of "literature." And we not only admit this pest to our homes but we actually pay for it.

That a periodical is listed as "high class" is no sure indication of its being proper reading matter for children, or even that it is profitable and desirable to have in the home at all. For instance, a religious journal reviewing recently a current number of a popular magazine, spoke of it as being "packed full of good things," and commented briefly on some of the special articles to be found in its pages. But it happened that this very magazine is in the habit of printing recipes calling for wine and liquor, and that its pages are not entirely free from questionable advertisements of this nature.

Now it is to be supposed that when a religious paper gives its sanction to anything in the literary line it does so with due and full appreciation of the fact that many of its subscribers look to it for guidance in their choice of periodicals and books. Especially is this true in rural homes, where church papers are looked upon as the family guide, philosopher and friend. A magazine in a city home, where life holds a greater variety of interest is usually tossed aside after a glance at its contents; but in the country all magazines are household treasures. One often sees in farm homes neat piles of journals several years old that are consulted and read from "lid to lid" by everyone in the neighborhood.

When it is remembered that there are clean publications that ought to be patronized, publications that have at great financial loss about shut out liquor and other objectionable advertisements from their pages, it would seem that the church paper which calls attention to the less worthy magazines is failing in its fatherly mission to its trusting family or readers.

Such a paper is on a par with the mother who had "no time," and shares, with her, the responsibility of shirking the direction of the children's thought. If we cannot look to our mothers and to our religious periodicals to uphold only "that which is good," to whom can we look?

There is far too much of taking things for granted in this matter of magazine quality. Christian parents and Christian papers need to work hand in hand toward the universal purging of the press. If the timidity, the indifference, and if, at the same time, they could be brought to realize the power they hold in their hands, a wave of reform would be started which would be capable of sweeping off the magazine pages all matter and advertisements which give offense. If every Christian home in the land would take its stand against every magazine that sanctions even in the slightest measure the liquor traffic, or allows profane or suggestive expressions on its pages, and shut their doors against them, the magazines would have to clean up at once or take the alternative—failure.

It passes understanding how Christians can year after year subscribe to journals that openly or covertly ridicule the Christian faith, and so subtly destroy reverence for God and his church. "It certainly is shocking," deplored a woman when some friend called her attention to a clever story which held the church up to derision. "It certainly is dreadful, but what difference would it make if I did refuse to subscribe to this journal? One subscriber doesn't count." And that is just the attitude taken by thousands who claim to love righteousness and hate iniquity.

However, there seems to be an awakening to the dangers of admitting periodicals which carry matter of this sort to our homes. Women's clubs and organizations of various kinds, including many church members, are taking up the war, and the publicity is helping. Often it is pure carelessness on the part of subscribers, and a word to them usually results in immediate action.

The future of our boys and girls depends on present influences and environment, and it becomes a simple matter

for fathers and mothers, once they see the necessity for action, to exclude tainted literature and to open their doors only to that which is pure. And with a taste for good reading once formed, doubtful stories they may see elsewhere will have little attraction for our children.

In time, with parents taking the proper s and, the magazines must of necessity fall in line, and there will follow a housecleaning in advertising pages as well as in the reading matter they carry. "Back pages," like attics and cellars and other out-of-the-way places, have a wonderful attraction for children. It is for us to see to it that their House of Thought shall be kept clean, front and back, upstairs and down, inside and out, of aught that, lurking in shadowy corners, shall breed disease that may eventually destroy both the soul and its temple.—Hilda Richmond.

Our Young People

JOSEPH'S CAMP-FIRE.

Joseph stood at the window, waiting for his mother to come home, and wondering whether she would bring him a surprise. Pretty soon Mrs. Baldwin turned the corner, and, sure enough, she was carrying a parcel; but instead of having it tucked under her arm, she was carrying it very carefully.

"Oh, mother, is it for me?" shouted Joseph, his eyes shining, as soon as his mother had stamped the snow off her feet and come in.

"Yes, it's for you, Joseph; but you must let me help open the bundle, because it's something that will spill." And together they sat down on the rug in front of the open fire, and Joseph excitedly began to unite the string and take off the paper, while his mother held the bundle very still.

"Oh,—they're gold fish!—three little bits of ones,—and don't they shine! What shall we give them to eat? and what shall we name them? and what is that green twig in the bowl for?" Joseph was all interest and eagerness as he bent his black head over the bowl.

"That's not a twig, dear, though it does look like a twig from a larch-tree, doesn't it? It's just a piece of a kind of sea-weed, and the fish like to dart through it, and rub their noses against it. And look in my muff, and you'll find a little tin box of fish food. The fish man said if we gave them just a little each day, they would keep well, and if we would give it to them each day at just the same hour they would learn to expect us, and would get tame, just as canary birds or rabbits or any pets are, and would snap for the food the minute we put it in."

Joseph had opened the box carefully. "Shall we feed them each day, just now,—just before supper?" he asked.

"Yes, if you like, and remember they will be your little pets, if you don't forget them."

Joseph dropped a few grains of the food in, thoughfully. "But, mother, fish don't ever get tame, do they? Did you ever see a tame fish?"

"Yes, ever so long ago, when I was a little girl; and they were not fish in a bowl, like these, but wild trout in a mountain stream, up in the mountains in California."

"One summer, when you went camping with your mamma and papa?" Joseph's voice was always wistful over the camping stories. Why couldn't he have been taken camping every summer, and slept on a bed of fir buffalo robe, blinking up at the stars, till he fell asleep,—the way his mamma did when she was a little girl?

"Yes," said Mrs. Baldwin, smiling. "We had a camp one summer near a cold little creek, and, when we scampered to the creek to wash, or to bring water to camp, we often saw big fat trout; but the minute they saw us they darted away like a flash!"

"But I thought you said they were tame," Joseph prompted.

"Not at first, but by a great deal of patience my little sister, who loved all animals, and never wanted a fish caught or a quail shot, finally tamed them. She chose a little clump of fir-trees that grew at the edge of the creek, and from behind them, every day, just after lunch, she would throw crumbs into the creek. For a week she was very, very careful to make no noise, and to keep well hidden behind her little trees. Then for a day or two she let just a little bit of her dress show, and the fish, who had grown to expect their food every day, and had found out that there were no fish-hooks under the crumbs, to be jerked into their mouths, very gradually grew less and less afraid, until finally Janet could stand right over them, on a narrow plank she had put across the creek, and the fish would come darting to her from up stream and down, fighting for the food, splashing and jumping, not in the least afraid; and Janet was so pleased! I can see her now, as she used to stand bareheaded in the sunshine, on her little trout bridge, as she called it, throwing crumbs to the fish and laughing to see them snap for them almost before they touched the water."

"And did you feed them, too, mamma?" Joseph was looking into the fire as if he saw the camp, too, and felt clear mountain sunshine.

"No, indeed," Mrs. Baldwin went on. "The fish are smarter than most people think them. Let any one but Janet go out on the plank, and not a single fish would appear, no matter how many crumbs were thrown to tempt them. But the minute Janet ran out again, and every one else disappeared, up darted innumerable hungry, friendly fish.

"And now, Joseph, I'm nice, and warm, and we'll put the fish bowl up here on the corner of the table, with the little tin box of food in the table drawer; and every afternoon we'll feed them together, and see if we can make them tame,—shall we?"

"And I can tell them apart already," announced Joseph, "so I can name them. I'll call the goldest one Nugget, and the one with the black spot on his tail, Spottail, and the one with three parts of his tail, we'll call Looksharp. You didn't know there was one with three parts to his tail, did you, mother?" Joseph demanded, laughing.

"No," admitted Mrs. Baldwin, looking curiously into the bowl, "I hadn't noticed. But I'm glad you did, because I think maybe you would make a good little camper after all,—and father says next summer maybe"—

"O mother, mother, does he say we'll go? really go?"

"He says maybe," laughed his mother, returning his bear hug.

"And every night, when we feed the fish, will you tell me a camp story? and we'll pretend the fire is a camp-fire?"

"I'll try, Insatiable!" laughed his mother; "but maybe the stories will not hold out. Anyway, I know one more, about a frisky little chipmunk that we used to call Skipjack, and I'll tell you that to-morrow night."—Rose Brooks.

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